Vol. V No. 2

YALE DIVINITY QUARTERLY.

Published by
The Students of the Divinity School of Yale University.

NOVEMBER, 1908.

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Entered as second-class matter May 26th, 1904, at the Post Office at New Haven Conn., under the act of Congress of March 3, 1879.

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Yale Divinity Quarterly.

VOL. V. NOVEMBER, 1908. NO. 2.

RELIGIOUS CONFERENCES AND CONDITIONS IN GREAT BRITAIN.

Opening Address delivered before the Yale Divinity School, September 23, 1908.

PROFESSOR WILLISTON WALKER.

IT was my fortune to spend part of the summer just ended in Great Britain. The impressions of a traveller, especially from another land, are necessarily hurried and superficial. They are apt to be distorted in proportion and such generalizations as the visitor attempts are too often based on very inadequate observation. But, believing that even a hasty glimpse of things religious across the sea may have its value, I wish to take you with me, and to share with you such facts and impressions as I was able to bring with me from my journey.

Three great communions have held conventions of international significance in Great Britain during the last few months. The Pan-Anglican Congress met in London from June 16th to 24th, and was followed by a conference of 242 bishops in Lambeth Palace from July 6th to August 5th. The International Congregational Council convened in Edinburgh from June 30th to July 9th; and the International Eucharistic Congress, representing our Roman Catholic fellow-Christians, met in London from September 9th to 13th. Each of these bodies had its distinctive characteristics. The two first named aimed at a full representation of the Anglican and Congregational Communions in their world-wide distribution. That last mentioned, while not so extensive in its scope, brought together the Roman Catholics of many lands, was distinguished by the presence of the first

papal legate who has appeared publicly in England since the Reformation age, and by an imposing array of cardinals, archbishops and lesser prelates.

The Pan-Anglican Congress and the International Council were alike in that both were bodies for discussion only, no votes expressive of opinion being taken. That representative of world-wide Episcopacy met in sympathetic London, and so great was its popular attendance and so multitudinous its themes, that its sessions were held in seven sections gathered simultaneously in as many portions of the city. Its arrangements facilitated discussion, rather than elaborate exposition. Brief addresses were assigned to the several speakers, whose function was little more than to introduce the topics of the hour, and much time was provided for free extemporary debate, in which not only the delegates, clerical and lay, but any member of the Anglican Communion was permitted to participate. The result was a series of discussions of great popular interest, if of somewhat desultory character. In the absence of all testing of opinion by ballot, a decision as to the weight of opinion on disputed issues was impossible, but the topics discussed were most of them of such a character as to render such a test superfluous.

In marked contrast to the throngs present at the Pan-Anglican Congress in London, and to the vigorous, if sometimes wide-ranging discussions, were the experiences of the International Congregational Council in Edinburgh. Congregationalism is an exotic in Scotland, and though the Presbyterians of that city treated the council with all courtesy, the very hall in which it met being loaned by the United Free Church—now happily emerging from the legal difficulties of the last few years—and Presbyterian homes were opened in generous hospitality to the delegates, the Scottish Presbyterians did not crowd its sessions. Unlike the International Congregational Council in Boston nine years ago, few sessions of this council commanded an attendance of any considerable audience besides the delegates themselves. The papers, moreover, were allowed a full half hour each in presentation, and followed each other in such rapid succession that, though discussion was by no means excluded, it had no significant place. The council listened to a succession of able, often brilliant, essays and addresses ; but with less of stimulus to de-

bate, or opportunity for it if desired, than in the similar gathering in London. Yet the spiritual earnestness of the council suffered not at all, if the proceedings were less spectacular than on that earlier occasion; and the opportunity for acquaintance among the delegates was but the more ample in that they were not swallowed in a crowd. It was a thoroughly worthy, dignified and stimulating representation of Congregationalism in its wide distribution at the present day.

The Lambeth Conference, which succeeded the Pan-Anglican Congress, was wholly unlike the bodies just characterized. It was a gathering of bishops from all churches in fellowship with the See of Canterbury. The public were rigidly excluded from its sessions. Its actions were determined by careful discussion of elaborate reports by committees and by votes, and they were given forth at length in an encyclical letter, including no less than seventy-eight resolutions on questions of a great variety of interest not merely to the Episcopal communion but to Christians generally. It proposed the establishment of a "central consultative body" as a permanent feature of Anglican administration—perpetuating through eighteen delegated bishops a work very similar to that of the conference. But this special feature of its work will probably encounter opposition, and nowhere more strongly than among American Episcopalians.

Of the Roman Catholic Eucharistic Congress little need be said. Its aim was not so much discussion as inspiration and in that, as well as in arousing wide, if somewhat controversial, public interest in its cause it amply succeeded. It gave occasion, however, for a display of Protestant prejudice that reveals the ugly fact that hostilities which we have supposed outworn are still more vital than many of us had imagined.

Turning now to some general impressions which the three great Protestant gatherings have left on those who have followed their course, we would ask first, as is natural for those interested in the development and formulation of Christian truth, what have they done for theology. It must be confessed that their contribution in this important field has been very slight. The bishops gathered at Lambeth listened to and approved an elaborate report on "Faith and Modern Thought" which affirmed with hopeful optimism that "materialism has largely lost its power," and

welcomed the spread of philosophic idealism as one of the encouraging signs of the age. It declared "that no historical criticism has been, or will be, able to eliminate miracles from the story of the Gospels;" asserted that the problem of evil is no more insoluble to our age than it has always been; affirmed that the divine transcendence and immanence are co-equal truths which find their reconciliation in Christ, and rejected all pantheistic conceptions of God as coutaining "nothing that makes for moral or spiritual progress." In their resolutions, the bishops declared, doubtless in view of well known debates on this side of the Atlantic as well as of British tendencies, that "the historical facts stated in the [ancient] creeds are an essential part of the faith of the Church."

Our own International Council formulated no reports and adopted no resolutions. Principal Forsyth, whom we affectionately remember at Yale, presented with great earnestness a vicarious and objective theory of the Atonement as the most central doctrine of Christianity; but the sympathies of the council were only partially with him. Mr. Selbie, the gifted pastor in Cambridge, in perhaps the ablest paper read before the body, criticised Ritschlianism sympathetically, indeed, but no less trenchantly as minimising the indispensable basis of objective fact which must underlie the Christian faith. Our own beloved Dr. Gordon in a sermon of eloquence and power which was the greatest moment of the assembly, pleaded for the recognition of the Church as a "republic of souls," and for the rights of freedom in faith. "It is unreasonable," he urged, "to distrust man, for he is the best we know; it is unwarrantable to subject man in general to men in particular, because the particular may be inferior to the general; it is unwarrantable to subject the living to the dead, because God is still in his world and is still working in the greatness of his strength. It is an utter and dismal contradiction to proclaim the adequacy of the Christian faith to control and transform the mind of the race, and then to forbid the surrender of the freeman to the sole and sheer power of that faith." In this assertion of the power of Christian freedom Dr. Gordon had the heartiest support of the council.

But, nevertheless, the impression drawn from these assemblies is that we yet wait the commanding theologian who can ad-

equately formulate the Christian faith for our altered age. Theologians we have, though but few, but a Jonathan Edwards of the twentieth century has yet to make himself known,—and is needed as rarely before.

If we consider the attitude toward the Bible it is evident that the patient labors of scholars for the last generation have commanded substantial unity of assent to what are still called the newer views. In the Pan-Anglican Congress, it is true, an extreme western Churchman asserted that not a single statement of the Bible contradicted real science, and an English layman affirmed the literal historic value of the opening chapters of Genesis; but they were answered with effectiveness on the spot, and the value of the Bible was declared to depend on no such vulnerable theory of its inerrancy. In our own Congregational Council the conservative attitude which appeared in a few at the Pan-Anglican Congress found no voice; but the results of criticism were regarded as accepted in their larger aspects, and were sympathetically set forth, by no one more eloquently than by Rev. Charles R. Brown of Oakland, whose Lyman Beecher lectures at this desk are well remembered. As judged by the public expressions of these great representative bodies, no change in religious thinking is so complete or so universally recognized as that regarding the nature and extent of Biblical inspiration and therefore as to the character of the Scriptures themselves.

In bodies representative of such positive convictions as to the nature, government and officers of the Church as are Episcopalians and Congregationalists it was inevitable that the ecclesiastical note should often be struck. The "historic episcopate" and the prehistoric democracy of the Church appeared in often-repeated utterances. The episcopal affirmation of the famous Lambeth Quadrilateral was evidently still vital in the minds of a large proportion of those present at the Pan-Anglican Congress. On the other hand, the superior Scripturalness and antiquity of Congregationalism were repeatedly affirmed by speakers at our National Council. Yet the surprising thing is not that these utterances were so many but that they were so few. The spirit of unity is undoubtedly making progress. A desire for co-operation between the divided branches of the one

flock of Christ is evidently more widely and strongly felt than it was a few years ago. To many the wish for a day of greater union is an ardent longing; and, it is interesting, and a little humiliating to observe that it found much more ample expression in the two gatherings representative of Episcopacy than in our own convention. It is true, as *The Churchman* has remarked, of the Pan-Anglican Congress that "the English representatives generally seemed to content themselves with the expression of pious aspiration." Yet not a few, and among them some of the most distinguished, speakers at the Congress went much further. Professor Gwatkin denied that the episcopate, as ordinarily interpreted by Anglicans, is of the essence of Christianity. Canon Henson, who is to give our next series of Lyman Beecher lectures, argued as always for inclusiveness and simplicity. Dr. Robinson, while affirming some sort of an episcopate to be essential, urged that "Churchmen had shown far too little of the apostolic willingness to recognize the singular gifts of Christians who do not accept it."

These were utterances before the Pan-Anglican Congress, where, as has before been remarked, no votes were taken; but the matter did not rest there. The Lambeth Conference of bishops appointed a large committee on unity, before which was laid not only the remarkable compact recently entered into by the Episcopalians and Presbyterians of Australia, but our own Dr. Smyth's much discussed and criticised proposal first voiced last spring in this city. As a result of the deliberations of this committee, the bishops adopted the following resolution: "This Conference receives with thankfulness and hope the report of the Committee on Reunion and Intercommunion, and is of opinion that, in the welcome event of any project of reunion between any Church of the Anglican Communion and any Presbyterian or other non-Episcopal Church which, while preserving the faith in its integrity and purity, has also exhibited care as to the form and intention of ordination to the ministry, reaching the stage of responsible official negotiation, it might be possible to make an approach to reunion on the basis of consecrations to the episcopate on lines suggested by such precedents as those of 1610. Further, in the opinion of the Conference, it might be possible to authorize arrangements (for the period of transition towards full

union on the basis of Episcopal ordination) which would respect the convictions of those who had not received Episcopal orders, without involving any surrender on our part of the principle of Church order laid down in the preface to the ordinal attached to the Book of Common Prayer.

The reference to precedents of 1610 is to the ordination of Spottiswood, Lamb and Hamilton by English bishops as a Scottish Episcopate. All three were Presbyterian ministers, and the question was raised as to the validity of that earlier ordination to constitute them presbyters in the Anglican sense. Some demanded an Episcopal ordination to the priesthood as well as to the bishopric. But Richard Bancroft, the Archbishop of Canterbury, ruled that their Presbyterian ordination was sufficient "because when bishops were not to be had, ordination given by presbyters must be esteemed valid."

Ambiguous and indefinite as the resolution undoudtedly, and probably necessarily is, it shows a desire to come to some working basis of agreement with bodies at present non-prelatical. No corresponding discussion took place in the International Congregational Council, and it may be questioned whether our churches as a whole have awakened to the possibilities of adjustment with Episcopalians. Our recent efforts, at least in the United States, have been turned toward other Christian bodies.

The three matters thus far mentioned, important as they are, were not, after all, those most vital in any of these conventions. In all, the dominant note, the prime interest, was that of service —service to the world through missions, and to the home lands through social betterment. Seldom have Christian missions been so exalted as in these meetings; but it was not merely the duty of missions that was emphasized. In two respects the modern spirit of missions revealed wide departure from the habits of thought of a comparatively recent past. The good to be found in the better ethnic religions was freely and gratefully recognized. It should be made an aid to the better of Christianity. No less clearly was it pointed out in repeated addresses that only as native churches could be built up, indigenous in their leadership, their theology and their worship, could Christianity become really domiciled among the great races and ancient civilizations of Asia. These two aspects of modern missions were presented

by many; but by none with greater power than by our own Professor Edward C. Moore of Harvard, who drew from rich stores of observation gathered in his recent sojourn in China.

In connection with the subject of missions an agency of a novel character for the increase of interest in their history and work should be mentioned, not associated, indeed, with either of the great conferences, but contemporary with them, and attracting scores of their attendants. The London Missionary Society presented a dramatic exhibition of missionary effort on four continents, under the title of "The Orient," in which by action on the stage, by tableaux, and by music the work of spreading the gospel was rendered vivid to eye and ear. It was greeted week after week by crowded audiences. The expense was such as to make the venture hazardous; but even on the low plane of a financial enterprise it was succesful beyond all expectation; and testimony was well-nigh universal to its absorbing interest and inspiring power. It was significant in its employment of the methods of the theatre in the service of the church; but no less so in its demonstration of the deep hold which the missionary cause has on large sections of the population of England.

From the Lambeth Conference of bishops came the clearest assertion of brotherhood in Christ,—an assertion that in many lands, conspicuously in certain sections of our own, is sure to be criticized as at present an impracticable ideal. "All races and peoples," the assembled bishops affirmed, "whatever their language or conditions, must be welded into one body, and the organization of different races living side by side into separate or independent churches, on the basis of race or color, is inconsistent with the vital and essential principle of the unity of Christ's church."

But it was in regard to the duties of the churches in their home fields that the loudest note of the Pan-Anglican Congress and of the International Congregational Council alike was sounded. The obligation resting upon Christians to seek the salvation of the community, the relief of burdensome conditions of toil, the purification of civic life, the adjustment of economic conditions, so that righteousness in the relations of laborer and employer may more fully prevail; these in repeated forms were constant themes of discussion. The thorough-going Socialist

was present in each of these conventions, and was heard with respect for his spiritual earnestness; yet in neither had he any considerable following. But the possibility, and the duty of securing, better social conditions than now prevail was constantly emphasized. The church can best follow its Master by service to human need. As specific features of such service in the removal of evils, divorce and the laxity of home life had much consideration in the Pan-Anglican Congress; the healing ministry which we connect with the Emmanuel Church movement was there discussed; and, in both the Pan-Anglican Congress and the International Council, a large place was given to temperance reform. If these bodies afford any fair basis for a conclusion the emphasis in our churches has already passed from individual to social salvation.

It is probable that the absence of our state-system, the compactness and homogeniety of the population, the ease of communication, and the promptness with which public opinion is reflected in Parliamentary action, all tend to give a political aspect, and a national scope, to reform efforts in Great Britain to a degree unparalleled in the United States. Certain it is that religious circles in that land are deeply interested, at present, in several movements of a political character which have behind them a moral background. One of these to attract wide attention is that for the improvement of the condition of the superannuated poor, by so-called "old age" pensions. By a law enacted in July last, every workman of good character who has been in receipt of weekly wages averaging not more than two dollars and a half, and has attained the age of seventy, may apply to the State for aid for the remainder of his life at the rate of a dollar and a quarter weekly. The bill was rushed through Parliament at the end, without waiting, as should have been done, for the report of a special commission then considering the state of the poor. No very adequate estimate was obtained as to the cost this new burden would thrust upon the taxpayers. The suspicion was natural that much of this haste was due to eagerness to enlist political support. But, when these deductions have been made, the fact remains that the main impulse toward the enactment of the law was a public sense of the inequality of the rewards of toil and of the obligation of the stronger elements of the com-

munity toward the weaker and less efficient. Its real service only time may tell. It may be, as was often affirmed in criticism, a discouragement to thrift; but there can be no doubt that a large part of its appeal was to motives of altruistic humanitarianism. It was, of course, denounced as socialism—though it seems to me unjustly—it should rather be described as a system of poor relief. It makes no alteration in the present form of industrial organization; but rather provides for the assistance of those presumably enfeebled and certainly relatively impoverished.

Of serious socialism Great Britain has much more than this country, and many earnest religious men are enlisted in its ranks. One in Congregational circles is the gifted pastor of the London City Temple, Reginald Campbell. Under his presidency a "League of Progressive Thought and Social Service" was organized this summer. Its basal principles are "that the spiritual unity of mankind . . . should be embodied in all social and industrial life," and "that all material things and conditions should be used and valued for the highest well-being of society and of the individual." Among its aims is "to assist in the election to public bodies of advanced social reformers." Mr. Campbell is heard from Sunday to Sunday by great audiences; but neither as a theologian nor as a reformer does he command the support of any large section of British Congregationalists. His new formed "League," is thus far but one of the latest exhibitions of a tide of socialistic feeling, which, fostered by far larger, older and more secular associations, is making itself strongly felt in English public discussion. Yet socialism is far from effecting as yet any considerable modification of English institutions, and, though undoubtedly growing, is hardly likely to work any fundamental changes in the near future.

Temperance reform is another interest just now uppermost in the public mind. In legislation restricting the sale of alcoholic drinks, and in public sentiment as to their abuse, Great Britain is far behind the United States, as a stroll of an evening in any considerable English, and even more Scottish city will easily reveal. But sentiment hostile to the present situation is rapidly growing, and the most important measure now before Parliament is the so-called "Licensing Bill." Its effect, if enacted, would be undoubtedly greatly to decrease the number

of places where alcoholic stimulants are sold. It has been opposed with the utmost vigor, and by many who, in this country certainly, would be found among the supporters of similar measures to diminish the evils confessedly attendant upon the liquor traffic. One main ground of opposition, and that by excellent people, strikes an American accustomed to rather drastic legislation on this matter as curious. The present licenses are asserted to be property of the sacred order known as vested rights, and any legislation that would make many of these rights unavailable is denounced as "confiscation." Some very considerable restriction of this traffic is undoubtedly coming, however, in the near future, and it has the support of a large portion of the religious elements of Great Britain.

A third movement is that for the extension of the ballot to women. One almost hesitates to mention this cause in speaking of the questions seriously agitating English thought, so great has been the ridicule heaped upon the "Suffragettes," and so fully has much of that ridicule been deserved by the actions of many of the leaders in the agitation. Broken windows, attacks upon the Houses of Parliament, oratory from boats in the Thames addressed to diners on the Terrace reserved for members of the Commons and their friends, so-called "martyrdoms" in jail for attempts to rush through cordons of long-suffering policemen,—these afford ready subjects for jest. But one has only to talk with thoughtful, home-loving women, especially of the collegiate and reformatory circles, to see that underneath all this froth of absurd excess there is a very real demand not merely for "Votes for Women"—to quote the watchword of the present movement,—but for a wide opening of trades and occupations now barred by reason of sex. It is yet the appeal of the relatively few, hence the degree to which it is ignored by those in authority; but it commands far more sympathy than a hasty observer, viewing it only from this side of the Atlantic would imagine.

Some of the features of the great religious gatherings which this summer has witnessed, and a few of the questions agitating religious and reformatory thought in Great Britain, have thus been passed in review. But the visitor to the mother country is impressed with the essential similarity of the religious situation on both sides of the ocean. Though Scotland is still church-

going to a degree that is a delight to one who feels the appeal of the Christian sanctuary, the same tendencies are at work even there that have so largely robbed our churches of the congregations with which we could wish that they were thronged. The hold of the church as an institution upon the life of the community, is undoubtly weakening there as it is here. The interest of the common man in questions of theology is slight. An active pastor in middle class London has reported this summer that of three hundred replies received from intelligent non-churchgoing men in his section of the city, as to their reasons for absence, only two mentioned doctrinal questions in any way. Candidates for the ministry are decreasing rapidly. Two of the most pressing calls of the bishops assembled in conference at Lambeth were that Christian parents should dedicate their sons to the ministerial calling, and that Christian congregations should provide a more adequate support for their clergy. The materialism of the day makes the path of the church difficult in Great Britain as in this country. The love of personal amusement and low sense of responsibility, of which we meet so much on this side of the Atlantic, are there also. But over against all these shadows must be placed the growing spirit of service. That was the appeal that sounded loudest at the conventions of the summer. That is the conception of duty to which men in the churches, and thousands on whom the churchly tie sits but loosely, increasingly respond. More is being done than ever before to realize the meaning of the Scriptural affirmation "All ye are brethren." Yet the church was never more needed than now, that it may be the leader in this new sense of social obligation. There is great danger of contentment with a social betterment that is satisfied simply with the improvement of material and intellectual conditions and ignores the things of the spirit. The church, and the church alone, can witness adequately, that, important as these things are, the things which are unseen are greater than those which appear.

THE STUDENT Y. M. C. A. AS SEEN FROM THE VIEW POINT OF FACULTY MEN.

Address given at the Northfield Student Conference, July 1–5, 1908.

PROFESSOR BENJAMIN W. BACON.

THE period of less than thirty years which has elapsed since my own student days at Yale, has witnessed an extraordinary degree of change in the religious institutions of college life. We might call it a revolution, but for the fact that with all its radical inversion of values it has been only the accelerated development of a process distinctly traceable at Yale since its very beginnings, and probably manifested in greater or less degree in nearly all similar institutions. This process is the progressive substitution of voluntary and spontaneous religious activities for the instruction and discipline in these fields imposed by faculty control. From the general character of human nature, and particularly boy nature, and from the peculiarly intimate and sacred character of religious life and experience, it is easy to see which kind of religious discipline and activity would prove in the end most living, real, and effective. If the evidence of personal experience seem insufficient, I know not how it can be more admirably supplemented than by Professor Henry B. Wright's valuable contribution to the series of Yale Bicentennial volumes in his *Two Centuries of Christian Activity at Yale.*

The period of the Great Awakening in the middle of the eighteenth century, produced its characteristic fruits in the student body in New Haven. The pastor of the old First Church, then in charge of all the spiritual and religious interests of the students as well (which it is needless to say received an amount of attention in the studies of the curriculum and the required services of worship such as to-day would be deemed practicable only in a monastery), found to his surprise and displeasure a disposition on the part of some of the students not only to attend

the unauthorized and schismatic conventicles of the New Light revivalists and adherents of Whitefield, but even to organize among themselves the new fangled devices now called prayer meetings, so well known for their dangerous and subversive tendencies. Expulsion was deemed the only adequate punishment for the contumacious ringleader, David Brainerd, who had expressed his sense of the inadequacy of faculty religion by declaring that Tutor Whittlesey "had no more grace than a chair." Thus Yale severed its relations with the man whose ardent spirit of consecration became the mother of modern missions; for William Carey, the missionary apostle of India, as well as many another hero of the faith in our own country owed his conversion to the famous Diary of David Brainerd, published after Brainerd's premature death in missionary service by his father-in-law, Jonathan Edwards.

After Brainerd's day we hear more at Yale of what might be called religion of the curriculum, and of the sermons of the first President Dwight than of voluntary religious effort on the students' part. Nevertheless Professor Wright's researches have revealed the fact of the existence of an organized society among the students, whose quiet, unobtrusive effort may well have had as much to do as Dwight's Theology with the great revival movements, which early in the nineteenth century spread in successive waves from the College as a center. At all events, down to our own times the history of religion at Yale has been a continuous record of the dwindling of the official type imposed by the faculty, until scarcely more remains of it than a single brief chapel service on Sunday, and morning prayers from 8.10 to 8.25 compulsory for the Academic Department alone. Elective biblical study is of course provided for those who wish to make Semitic Languages and Literature, or scientific study of the English Bible a life occupation. But since 1822 specific theological and religious training at Yale has been relegated to a separate Department. Conversely volunteer religion among the students has increased by leaps and bounds, till voluntary student activity not only maintains religious life among students of all departments in two splendid buildings fitted with costly equipment, but perpetuates the spirit of David Brainerd by a half dozen missionary and humanitarian enterprises at home, and the recent establishment and development of a new Yale in the heart of China.

What has taken place in two centuries of Christian activity at Yale is only typical of the change elsewhere. The center of gravity has been completely shifted. No longer can any observant witness imagine that the real religious welfare of the typical American student depends primarily on the instruction, the privileges or institutions of religion provided for him by the care and foresight of a judicious faculty. His future, religiously speaking, depends far more on the fraternal care and oversight exerted by his own fellow-students in the college Y. M. C. A.

This being so, criticism of the college Y. M. C. A. by the faculty man in any other spirit than that of the heartiest, most sympathetic, most loving respect, would be peculiarly ungracious. It would savor of that type of jealousy which cannot bear the success of another where it has failed itself. Such criticism, however, we may well believe is rare. Those who listen here will hardly need the assurance that whatever on this occasion is spoken in deprecation of methods or results of College Y. M. C. A. work is offered in loving admiration and loyalty, simply that the good may be if possible still further improved, and the worthy become worthier still.

Of the strong points of the College Y. M. C. A. it is hardly necessary to speak. They are striking and lie upon the surface. All that the words "spontaneity," "life," "reality," "consecration," mean to religion, as against formality, coercion, imposition, characterizes the self-directed religious work of the student of to-day, as against the required religious work, or attendance, of one or more generations ago. If criticism is to be made it will rather be in just those directions which might be anticipated from the history of the movement, growing up as it did in spite of, sometimes even in antagonism to the establishment, without the staid and sober thought of mature and scholarly divines, rather than by their help. If this criticism is to be helpful, it must be offered in the spirit of such appreciative coöperation with student effort as that of Jonathan Edwards and Timothy Dwight the elder.

If the faculty man must occupy this exceedingly delicate and proverbially exposed position of critic, his true standpoint will be at the same time the most natural for him to occupy. I may call it The College Y. M. C. A. man *Thirty Years After*.

The farewell teaching of the great Master, as he gathered the Twelve about him in the upper room was a parable on fruit-bearing as the test of discipleship. It was conditioned on abiding in him, as branches are vitalized by drawing sap from the vine. But the parable does not stop there. It closes with a still severer test. "Ye did not choose me, but I chose you, and appointed you that ye should go and bear fruit, *and that your fruit should abide.*"

One of the greatest Christian bodies of this country and of the world took its rise at just the period of the Great Awakening of which I have spoken. In a new country, especially on its frontier, where everything must justify itself quickly or not at all, the Methodism of Whitfield and the Wesleys performed and is still performing its most magnificent service, the service of the evangelist, the pioneer. This is its admitted strong point, its special province, where it stands without a peer by virtue of its fervor, its consecration, its self-sacrifice. But as the country grows older Methodism itself is constrained to assimilate itself to the institutions and practices of those older bodies from which it went forth. Its one year pastorates with their inevitable tendency toward the quick-cropping of the frontier farmer, careless of the future so that he may get the utmost in immediate results from a virgin soil, have given place successively to pastorates of three years and five years. It has been compelled to consider also the ideal of the Anglicans and Presbyterians of Christian nurture, and the maintenance of permanent institutions for social service and humanitarian uplift. The emphasis has shifted by the unavoidable necessity of the case from evangelism to—I wish I could avoid the sinister connotations of the word—ecclesiasticism. They had to do it in order that their fruit might *abide*.

The same necessities compelled a great change toward that body from which the best and strongest of the adherents of Wesley in this country went out, and which at the beginning of the nineteenth century constituted by far the largest and strongest of all Christian denominations in the United States, the Congregationalists. With this body, to which Harvard, Yale, Princeton, nearly all the great endowed universities and colleges of the country owe their foundation, an enlightened and scholarly ministry had always been a matter of supreme, perhaps exaggerated

importance. From Plymouth Rock to the Golden Gate, where Horace Bushnell chose the site of a great university that looks forth across the Pacific like a greater statue of Liberty enlightening the world, they planted school and meeting house side by side, because they believed in a democray that is saved from anarchy and despotism only by the enlightenment of the people that rule. Methodism in its early years revolted against the scholasticism which is too apt to result from one-sided application of the principle, an educated ministry. Some of us remember how but a few years ago the boast was uttered by a Methodist preacher in a great convention of that body, that he had never had any education, but had always preached the gospel "just as it came to him." We also remember, however, with what quiet dignity it was rebuked by the presiding officer who more truly voiced the sentiment of the real Methodism of our time when he rose and said he had never seen occasion for thanking God for his own ignorance, however great. This too is a great change in a great Christian community made absolutely necessary by experience of that disintegration and loss which follows when intellectual growth does not keep pace with emotion, and a church fails to increase in the knowledge of the truth along with the growing enlightenment of the times. They had to do it in order that "their fruit might abide."

These illustrations from the history of the most youthful of our larger Christian denominations, the great denomination of our period of national adolescence, are chosen for what seems to me their applicability to present day conditions in the work of the student Y. M. C. A.

In all cases, so far as I know, the origin of the movement was evangelistic. The first meetings were purely devotional. The only organized effort made was to hold college, class, and group or entry prayer-meetings, and to secure "conversions" by exhortation and personal influence and appeal. The tone of all gatherings was intensely evangelistic, as it still is. Relations to the organized activities of the church outside college walls were almost non-existent—I have reason to believe they are still pitiably, wofully weak. Interest in the enlarged apprehension and clearer presentation of Christian truth was at a minimum. Almost any old theology was good enough for them—if only old enough.

Certainly we have evidence that traditionalism, even obscurantism is extraordinarily prevalent in a body which on general principles one would least expect to accept its thinking ready made from the middle ages.

But already great changes are under way. The student Y. M. C. A. also has begun to feel itself a part, a great, growing, fruitful, *permanent* part of organized Christianity. It has learned not only to bear fruit, but is beginning to take care that its fruit shall *abide*.

This is the point of criticism because it is the point of growth. We do not apply the stimulus of cautery to dead organisms. Viewed from the standpoint of thirty years after—the student Y. M. C. A. at Yale, the first, I think, after Princeton to come into existence, was organized in 1879 in my entry in Old North College in my student days—viewed from the standpoint of thirty years after, the weak points of the college Y. M. C. A. —remember I mean by these simply the points in which it most needs to grow,—are these two: (1) its relation to the organized activity of the Christian Church, (2) its relation to the progress of Christian thought and education. It is already growing in these directions, but it needs to grow still more in order that its fruit may *abide*.

I will specify a little more exactly what I mean.

The object of the devotional meeting, of exhortation, evangelistic appeal and personal appeal is to make not a transient ebullition of feeling, but a permanent solidification, a crystallization of character. To a considerable extent the observer "thirty years after" has the experience which I am told college Y. M. C. A. men have of students who in their preparatory school days played a conspicuous part in Christian devotional exercises and service. Like the little girl who in Sunday school was asked by her teacher whether her father was a Christian we are obliged to reply when asked concerning these men: "Yes'm, but he ain't doin' much at it just now." In the church outside, in the business world, the industrial world, the professional world, from what I hear, there are quite a lot of college Y. M. C. A. Christians who "ain't doin' much at it just now." The Y. M. C. A. devotional meeting brought forth fruit, but it didn't abide.

Again in respect to reënforcing organized Christianity there surely ought to be a tremendous stream of the choicest material

not only flowing back to our churches from the college churches to whose care and watch the boys were temporarily consigned, but a great increment of men brought to begin the Christian life in their college days. How many actually go back into active church membership? I have no statistics, but from the small number of applications for admission to permanent membership in the Church of Christ in Yale University, and the still smaller number of applications for dismissal to other churches, I regretfully conclude that the stream is smaller when it returns back than when it came. The student Y. M. C. A. member has not yet learned that except a branch abide in the vine it cannot bear fruit, apart from the great Body of Christ that is in the world it is cut off and withered even in its own spiritual life. The Y. M. C. A. has still to learn its true relation to the Church of Christ outside, in order that its fruit may *abide*.

So with the activities in which such a hopeful beginning has already been made . the settlements, the missions, the bible-study groups. The development is already magnificent. But is it permanent? It can only be so on condition that it correlate itself with the greater work in these same lines of the Christian world outside. Y. M. C. A. men must realize that the public worship of the institution belongs to them, and connects them with the worshipping church throughout all the world. It is not a mere required course in homiletics and liturgics imposed by a tyrannical and medieval faculty. Y. M. C. A. men must realize that the missions at home and abroad in which they engage and which they in whole or in part sustain, are not a mere enterprise or amusement for college years, but a part of the great army of Christ which for near two thousand years has been making conquest of the world, and that they have not enlisted for a four years' campaign, but "for the war."

Finally college Y. M. C. A. men, strange as it may seem, have yet to learn that the Bible is a new book to every age that will bring to it the best appliances of its own scholarship and research, and that our age, with its marvellous appliances of the historical method is no exception. Some are not conscious of the resources at their immediate command in library and willing and expert instructors, some have never appreciated the distinction Jesus drew between searching the Scriptures as if they were

an end in themselves, an encyclopaedia of ethics and doctrine, and searching them for their testimony to him, in order that by coming to him, getting in contact with his life, we might have life. The student Y. M. C. A. is beginning, thank God, to produce students of the Bible, who with the great world of Christian scholarship outside will change that method of Bible study which comes down to us from the scribes and pharisees whom Jesus rebuked as searching the Scriptures because ye think that in them ye have eternal life, treating the Bible as a mere book of precepts by observing which one may get eternal life as a reward hereafter, into the method which alone can bring us unto him, the study which makes him live again before us in the real circumstances and conditions of his age, that in spiritual contact with him, we and all the Church of God may have eternal life, and have it now.

Yale Divinity Quarterly.

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SUBSCRIPTION PRICE, 50 CENTS A YEAR

if paid prior to Jan. first. Otherwise, 75 cents a year. Single copies, 20 cents.

The date upon a subscriber's address, indicates the expiration of his subscription. it will be assumed that a continuation is desired unless notice to the contrary is received Address ALL communications to the YALE DIVINITY QUARTERLY, Box 917, Yale Station, New Haven, Conn.

OUR OPPORTUNITY.

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." Again the old call comes to the disciples of the Master. With new fullness of meaning it rings out from the men face to face with the conditions in other lands. The greatness and richness of the harvest that is ripe and ripening was suggested by many such men in the recent sessions of the annual meeting of the American Board of Commissioners for Foreign Missions in Brooklyn. China, Turkey, Japan, India, Africa, all showed as never before the success of the missionaries in stimulating a desire for Christian teaching.

And this success means added responsibility for Christ's disciples in this country. We have caused nations to be born, and may not neglect their Christian nurture. They are looking to us for instruction and we may not disappoint them, nor may we give them for bread a stone, and for a fish a serpent. Western science they will get. They must have with it the Christian religion, or we shall be false to our duty.

How shall we perform this duty? First through money. For two years the balance in the accounts of the American Board has been on the wrong side. And missionaries have been compelled to take time and strength from their work to raise money for its support, thus lessening their efficiency and risking misunderstanding of their motives by those

they are striving to help. The increase in wealth of our church members has been out of all proportion to the increase in contributions for extending the Kingdom. "If your people are really converted, their pocket-books will be at the disposal of the Lord"; as was said by a recent lecturer in Yale Divinity School.

But not enough men are on the field. The places of the Shansi martyrs are not yet filled. The American Board calls for sixty missionaries as needed at once. The need is for men and women of the highest type and greatest attainments. It should be considered a great honor to be permitted to join that group of leaders in the making and Christianising of nations that is working under our mission boards. While we as leaders are looking for strong men whom we can influence toward entering the ministry, can we not keep in mind this special foreign ministry, and lead the strongest of our young people to seek this work?

GAINS IN THE NEW YEAR.

This year sees a considerable increase of the numbers enrolled in each of our four classes. In this we rejoice. The quality of the new men is also such as to give us encouragement. Moreover the earnest and loyal spirit shown in many ways, among them the increased attendance and interest in the daily Chapel services and weekly prayer meetings, seems to be a good sign. We are grasping the importance of our social and especially our spiritual life while in the Divinity School, and this means that there will be continued gains.

THE DEAN'S LETTER.

THE ALUMNI OF THE DIVINITY SCHOOL:—With special pleasure we address you after the time honored custom with a letter this year. We chronicle first of all the good work which you are doing for us through your advisory committee, Messrs. Dinsmore, Macfarland and Pierce. Never have men labored more efficiently—and Dr. Macfarland has given as much time, thought and energy to the welfare of our institution during the past summer as any permanent officer. The result has been the widespread favorable notice of our courses outlined in the Supplement to the Bulletin mentioned elsewhere in THE QUARTERLY. These, while perhaps in themselves nothing remarkable, yet mark a step forward, possibly a new epoch in the life of the Divinity School.

Instruction correlated with actual life is their meaning; young men prepared to grapple with present day conditions; the throb of humanity in its broadest aspect penetrating every recess of our institution. This signifies no relaxation of the former rigid training in the fundamentals of ministerial education. The time honored doctrinal and critical studies

are not to be neglected, but with them are to be taught present day methods in meeting present day needs. Many churches are withering and dying, and a race of ministers with modern equipment and of fiery energy and zeal is needed to counteract this fact.

Yale must hold the first place in furnishing this equipment and nurturing this spirit. For this we have girded our loins anew, and our motto is *vestigia nulla retrorsum.*

The number of students in attendance this year is greater by 20 per cent than last. But we need more men of pronounced ability and consecration entering the ministry. Can not our Alumni quietly search out and find such young men during this year, and send them to us next fall? We desire picked men such as have come to us this September. The resources of a great University maintaining the highest scholarship and yet permeated with the spirit of true democracy, will be placed at their command. We know of no place offering for prospective ministers more desirable, unique and all round advantages than Yale.

Our school, although having the closest affiliation through the membership of its faculty with the Congregational Church, is undenominational, and it is gratifying that it is becoming a veritable *home* school to students of other churches. They are coming to us in increasing numbers, and in this we rejoice. No Alumni are more loyal than those who are not Congregationalists, and we are reaping the fruit of their loyalty—especially in the number of Disciples who have come to us this year. We desire also to keep our students of varied denominations loyal to their home churches, and thus broaden if possible the field of our service.

These are the thoughts which I desire especially to impress upon the Alumni at the opening of this school year.

Of the routine life at the school there is little to add beyond that which may be gleaned from the notes elsewhere in the QUARTERLY. While we deeply regret the loss of Professor Burton, now pastor of Dr. Storrs' former church in Brooklyn, we are fortunate in securing for the chair of Systematic Theology for this year the services of the Rev. Hiram VanKirk during the past eight years Dean and Professor of Biblical Theology at the Disciples Seminary at Berkeley, California. He is one of our old pupils, having graduated here in 1895.

Ever sincerely,

EDWARD L. CURTIS,
Acting Dean.

MARQUAND CHAPEL NOTES.

At the chapel service, October 16, the Rev. Stuart B. Means, D. D., Rector of St. Johns Church, in New Haven, spoke to the students on the subject "Sermons." He said that a minister should not give way to his own preferences and preach the sort of sermons he likes. Nor should he yield to the demand for popular sermons and be sensational. He made a strong plea for that kind of preaching which the people need.

On October 19, the students were addressed at the chapel service by Mr. William George, the founder of the "Junior Republic." In a vivid manner he narrated the Republic's experiences during its first few days—its attempts at self-government and the organization of its industries.

SEMINARY NOTES.

The activities of the Fall Term commenced with the drawing of rooms for new men, Wednesday, September 23. Recitations began regularly Thursday morning. In the evening the first Divinity School prayer meeting was held, Dean Curtis leading. Later in the evening Prof. Walker delivered the opening address, upon "Recent Church Conferences in England."

The annual Divinity School Outing was held again at Double Beach, Wednesday afternoon and evening, September 30, with weather conditions perfect. A lively series of athletic contests was run off, with close contests between the classes. The Seniors won three of these events and the Middlers three. The Faculty Nail-Driving Contest was bitterly fought out; there were many claims of foul; but Prof. Kent finally arose victor, having driven his five nails in fourteen seconds. Prof. Walker's team won the tug of war from Prof. Bacon's team. On the diamond, the Seniors and Juniors won a brief but glorious base ball game from the Middlers and Graduates; score as yet untabulated. After a bountiful supper, provided by the ladies of the Faculty, the bonfire was lighted, and the speechmaking began. By heroic efforts the fire was kept going as long as the talk, the somewhat chilled crowd drawing up closer the while. T. B. Powell was the master of ceremonies, and first introduced Prof. Bacon, who with eloquent and felicitous words presented the trophies to the victors of the afternoon sports. Then followed toasts: W. I. Maurer, '09, for the Order of Benedicks; W. H. Woods of the Graduate Class; R. E. Chandler representing the Middlers, and V. O. Vogt the Juniors; E. E. Burtner, '00, for the School Y. M. C. A.; and from the Faculty, our new member, Prof. Van Kirk, and Prof. Porter and Dean Curtis. The singing of "Bright College Years" closed the speechmaking. The outing was efficiently managed by the Social Committee, consisting of T. B. Powell, '09, S. R. Swift, '09, E. D. Harvey, '10, and J. H. Poorman, '11.

On Thursday evening, October 1, in Marquand Chapel, a communion service for faculty and students was held. Prof. Beach delivered the address, and, with Prof. Porter, administered the sacrament.

The Y. M. C. A. on October 2, elected as delegates to the First International Student Bible Conference, to be held in Columbus, Ohio, Oct. 22-25, W. I. Maurer, '09, L. W. Barclay, '09, and E. D. Harvey, '10.

J. H. Poorman, '11, has been elected Secretary of the Y. M. C. A.

By vote of the Yale Corporation on October 5, the name of East Divinity Hall was changed to "Edwards Hall" in honor of Jonathan Edwards, 1720, and the name of West Divinity Hall to "Taylor Hall" in honor of Prof. Nathaniel W. Taylor, 1807.

Preliminary registration at the Dean's office shows an increase of 22 regular students over last year. There are 102 men in the School, divided as follows; Graduate students, 32; Senior Class, 21; Middle Class, 20; Junior Class, 19; Special, 10. There are 15 students coming from other departments for Seminary courses.

Prize Scholarships for the Fall Term were announced as follows: Fogg Scholars, Senior Class, E. E. Burtner, L. B. Henderson, D. R. Wickes; Middle Class, R. E. Chandler, M. F. Wittler. Allis Scholars, Senior Class, W. I. Maurer, P. B. Whitehead; Middle Class, E. D. Harvey, M. G. Inghram, C. G. Thompson.

The following men who were in the School last year have not returned, though some expect to be back here later:

C. Altarelli is engaged in mission work among his own people.
E. J. Arnot and J. K. Arnot are studying in Chicago, Ill.
L. J. Carter is in Danville, Va.
S. C. Benson is preaching in Iowa.
W. A. Jenkins has a church in New York State.
F. L. Hall has a church in Beatrice, Nebraska.

Two members of the present Senior Class received ordination during the summer. Mr. W. I. Maurer was on June 4, ordained as pastor of the West End Congregational Church, Bridgeport, Conn. Rev. O. E. Maurer, '06, preached the sermon, and other parts of the service were taken by Prof. Bacon, Dean Curtis and Rev. J. B. Ives. On June 11, Mr. H. S. Martin was ordained over the Congregational Church in Brookfield Center, Conn. Dr. Marion L. Burton of Brooklyn preached the sermon, Prof. Lyman of Bangor offered prayer, and Prof. Bacon delivered the charge to the pastor.

On Monday evening, October 19, at the home of Dean Curtis, a reception was given by the faculty to the students of the School. Prof. and Mrs. Curtis received. There was a good attendance of students, and the occasion was very pleasant. The members of the Faculty continue their practice of being at home every Monday evening to the students of the Seminary.

A challenge to a tennis match was received from Hartford Theological Seminary, and was accepted with alacrity. This will be played Saturday, October 24; the teams consisting of four men each, to play six matches, four in singles and two in doubles. The Yale Divinity team has been selected as follows: D. R. Wickes, '09, W. L. Ferris, '09, R. E. Chandler, '10, G. W. Campbell, '09.

A delegation of eleven students attended the Annual Meeting of the American Board of Commissioners for Foreign Missions, in Brooklyn, Oct. 13-16. It was a meeting of power and inspiration. Messrs. Wilson, Martin, Hall, Lindeman, Wickes, and Inghram brought us their impressions at the School prayer meeting, October 22.

A "Yale Mission," a brief evengelistic campaign, was carried on by five members of the School, in Bridgeport, Conn., October 22 to 31. Messrs. Amunson, Howell, Underwood, Lumley and Duty went down every evening to speak and to sing. These meetings were a decided help to the new Disciples' Church, in which they were held.

The tennis match with Hartford Seminary, played in Hartford on October 24, was left unfinished on account of darkness, with the score standing 3 matches to 2, in favor of Hartford. Nearly all the matches were closely contested. D. R. Wickes lost to Green of Hartford, W. L. Ferris left his long match with Wilber at a tie score, R. E. Chandler defeated Porter, and G. W. Campbell lost to Wilson. In the doubles, Wickes and Chandler defeated Green and Wilber, while Ferris and Campbell lost to Wilson and Porter.

A Junior Class Supper was held at the Dwight Hall Grill, Wednesday evening, October 28. There were fifteen men present, all of whom spoke in the course of the evening; Hartshorne was the toastmaster. Class officers were elected: Deacon, Hugh Hartshorne, and Secretary, E. C. Webb. It was voted to have some sort of a class gathering every month. The committee in charge of the supper were Vogt, Brown, Poorman.

At the prayer meeting Thursday, November 5, Professors Bacon and Walker and Messrs. Barclay and Harvey brought us their report from the remarkable Student Bible Conference held in Columbus, Ohio. It is the impression that we here in the Seminary need more devotional bible study, and something may be done to that end.

T. B Powell, '09, has been elected by the Leonard Bacon Debating Club as the Divinity School representative in the University Debating Association.

The following honors and prizes in the Divinity School were announced last June:

In the Graduating Class, 1908, Dwight Fellow for 1908, Daniel Webster Kurtz. Degree of B. D. *magna cum laude*, D. W. Kurtz. Degree of B. D. *cum laude*, T. B. Lathrop, P. E. Mathias.

Downes-Mersick Prizes: Senior Oratorical Contest, 1st, D. W. Kurtz, "The Ministry a Call to Sacrifice"; 2d Prizes, T. B. Lathrop, "The Teaching Function of the Ministry"; P. E. Mathias, "The Anointed Messenger"; W. A. Shelton, "Christian Catholicity."

Sermonic Delivery: Class of 1909, 1st, W. L. Ferris, 2d, P. B. Whitehead.

Scripture and Hymn Reading: Class of 1909, 1st, W. L. Ferris, 2d, E. E. Burtner. Class of 1910, 1st, F. L. Hall, 2d, S. R. Morsell.

Prizes for General Excellence in Class Work: Class of 1908, 1st, J. L. Maddox, 2d, Robert Bell, 3d, W. A. Shelton. Class of 1909, 1st, L. B. Henderson, 2d, E. E. Burtner, 3d, D. R. Wickes. Class of 1910, 1st, R. E. Chandler, 2d, J. K. Arnot, 3d, A. R. Clippinger.

During the summer a Supplement to the regular Bulletin of the Divinity School was issued by the faculty announcing a course in Pastoral Functions.

This course is designed to fit and inspire the student to meet every emergency of ministerial life on the practical side from the point of view of the active ministry. Hence the instruction will be given entirely by active ministers of experience and of proved efficiency in the subjects presented.

The following is a list of the topics and of the instructors of this course:

Work Among Wage-Earners.

Rev. Edward B. Robinson, Holyoke, Mass. Mr. Robinson has one of the largest churches composed of wage-earners in New England, and he knows just how to win and hold industrial workers.

Work Among non-English Speaking People.

Rev. Ozora S. Davis, D. D., New Britain. "No man in New England has this work nearer his heart, or has made better efforts for its solution than Dr. Davis."

The Peculiar Problems of the Country Church.

Rev. Wilbert L. Anderson, D.D., Amherst, Mass. An expert on this subject. The author of "The Country Town—A Study in Rural Evolution."

The Minister's Opportunity in Association with Civic Reform, Industrial Organizations, Political Life and Similar Movements of Society.

Rev. Charles S. Macfarland, Ph. D., South Norwalk, Conn. Author of devotional and theological works; a man intensely and successfully alive to every social interest; a civic leader in his community.

The Sunday School: Work Among Children and Young People.

Rev. A. F. Schauffler, D. D., New York City. Author of "The Pastor as Leader of Sunday School Forces" and other similar literature. New York City has no more notable authority on Sunday School work than Dr. Schauffler.

The Midweek Service.

Rev. Frederick B. Richards, South Boston, Mass. "Mr. Richards seems to have solved the problem of making the Midweek Service a Vital Element in Church Life."

The Essentials of a Ministry to Men.

Rev. Anson Phelps Stokes, Jr., New Haven, Conn., Secretary of Yale University and Assistant Rector of St. Paul's Protestant Episcopal Church.

Church Administration and Finances: The Church in the Eye of the Law.

Rev. Henry A. Stimson, D. D., New York City, the author of "Religion and Business," and an authority, through special study and a wide and successful pastoral experience, on Church Administration.

Methods of Raising Contributions for Benevolences.

Rev. Cornelius H. Patton, D. D., Boston, Mass. Home Secretary of the American Board of Foreign Missions, and thus especially qualified to speak on this subject.

Mental Healing.

Rev. George B. Cutten, Ph. D., Columbus, Ohio. Author of "The Psychology of Alcoholism" and "The Psychological Phenomena of Christianity."

Methods of the "Emmanuel Clinic."

Rev. Elwood Worcester, D. D., Boston, Mass. Rector of the Emmanuel Church and leader in the new movement for the scientific treatment of nervous diseases by the application of Christ's methods.

The Minister as a Student.

Rev. Charles A. Dinsmore, D. D., Waterbury, Conn. The author of "The Teachings of Dante," "Aids to the Study of Dante," "Atonement in Literature and Life."

The Relation of the Minister to National and International Movements of Ethical Reform.

Rev. Frederick Lynch of New York City. Mr. Lynch has given himself with great earnestness, ability, and effectiveness to such movements, particularly in the interest of International Peace.

Pastoral Duties: Visitations, Conduct of Marriages, Funerals, etc.

Rev. Rockwell H. Potter, D. D., Hartford, Conn. One of the most influential and successful Congregational clergymen in New England.

Professional Courtesy.

Rev. Nehemiah Boynton, D. D., Brooklyn, N. Y. Pastor of the Clinton Avenue Congregational Church, with a membership of over one thousand.

The hour of instruction is Monday at 3.00 P. M., throughout the year. The course is a required one for the Seniors, and they will be examined on the lectures.

As advance much along this same line is being also made in the department of Sociology under Professor Bailey, with the view of emphasizing more particularly the minister's part in social movements, by opening up the heart and conscience of those engaged as leaders in this work, and arrangements have been made for Mr. John Mitchell, Vice-President of the American Federation of Labor, and Mr. Henry Sterling, Secretary of the Typographical Union, of Boston, to address the students.

ALUMNI NOTES.

1875—Rev. F. B. Pullan has accepted a call to the Hyde Park Reformed Church, at East Orange, N. J.

1877—Of the twenty-two graduates of the Class of '77 of the Yale Divinity School, only four, Bissell, Booth, Bushnell, and Sell, are now engaged in preaching. Two have become college professors: George B. Adams, professor of history at Yale, and Thomas R. Bacon, professor at the University of California; two are professors in Theological Seminaries: Albert T. Swing at Oberlin, and Frank T. Lee at Washburn, Ill.; five have died, and the remaining nine are engaged in various other lines of work.

1877—Rev. H. T. Sell has now published eight books on Bible Study, covering such topics as Introduction; Life of Christ; St. Paul; The Life of the Christian; Biblical Introduction; Early Church History, etc.

1879—Rev. William L. Douglas' address is 415 West Granite Street, Butte, Mont.

1883—Rev. Myron P. Dickey has accepted a call to Kennebunk, Me., resigning from Milton, N. H.

1886—Rev. H. M. Bowden, formerly minister to the church in South Egremont., Mass., has accepted the position as head of the department of English at the American International College, Springfield, Mass.

1888—Rev. Dr. Richard Swain, of Laconia, N. H., preached at Plymouth Church, Brooklyn, N. Y., July 26, a sermon advocating a tri-church union to embrace Congregationalists, Methodist Protestants and United Brethren.

Ex-1888—Rev. F. P. Bacheler has accepted a call to Talcottville, Conn., resigning from Hockanum. He was pastor sixteen years at the latter place.

1890—Rev. Stephen B. L. Penrose, as president of Whitman College, Walla Walla, Wash., is at the head of the new movement to develop and enlarge this college. Plans in this development include the establishment of schools of technology, of forestry and irrigation, of commerce and banking, and of art, and the plans when successfully carried out, will place Whitman in a commanding position in the great Northwest Territory, in the center of which the college is located.

1891—Rev. M. R. Fishburn reports a strong work at Mt. Pleasant Congregational Church, Washington, D. C.

1892—Rev. Harry P. Miles goes from First Church at Brattleboro, Vt., to First Congregational Church, Berkeley, Cal.

1893—Rev. Bert F. Case has accepted a call to Richmond Beach, Wis., resigning from Middle Haddam, Conn.

1894—Rev. F. N. Lindsay is assistant pastor at the Central Presbyterian Church, at Rochester, N. Y. His address is 23 Winthrop street.

1896—Rev. T. H. Grant has accepted a call to Illyria, O., from Meriden, Conn.

1897—Rev. C. H. Macfarland, Ph. D., has presented a plan to the municipal authorities of South Norwalk, Conn., for making the city beautiful, and is thus illustrating what a minister may do for the community at large. His plan is being favorably considered. He also has an article in the August *Homiletic Review* on "Conditions and Tests of Church Fellowship."

1898—Rev. T. K. Moore accepts the call to Pilgrim Church, Hartford, Conn., resigning from Orange, Mass.

1899—Rev. S. F. Blomfield has accepted a call to Montpelier, Vt., beginning November 1st.

Ex-1900—Rev. A. J. Cameron goes from West Church, at Portland, Me., to Second Church, West Newbury, Mass.

Ex-1900—Rev. A. C. Watkins (Presby) accepts a call to Phoenix, N. Y.

1901—Rev. Frank M. Sheldon goes from First Church, Rockford, Ill., to First Church, Dubuque, Ia.

1903—Rev. E. E. Green has accepted a call to Nottingham, O. He goes from Geneva.

1904—Rev. Harold B. Hunting, for the past year pastor of the Congregational Church, Rochester, Wis., has taken the position of Director of the Religious Education Federation of New Haven, Conn. He will at the same time continue his studies at Yale toward a Ph. D. degree in philosophy.

1904—Rev. E. G. Guthrie (of New Zealand) has received a call to the First Church at Burlington, Vt.

1905—Rev. D. D. Gorton has accepted a call to Wrentham, Mass., resigning from Southboro.

1905—Rev. M. T. Kalaidjian was recently naturalized, and is pastor in Nyack, N. Y. He is writing a Ph. D. thesis in philosophy.

1905—W. H. Woods has returned to the Divinity School for further graduate study.

1906—A recent interesting and illuminating class letter supplies the following information:

Rev. V. W. Blair reports a strong and growing work from Greenfield, Ind.

Rev. M. L. Burton, Ph. D., is now pastor of the Church of the Pilgrims, Brooklyn, N. Y.

Rev. Donald J. Cowling is teaching philosophy and doing outside preaching at Baldwin, Kansas.

Rev. T. J. Golightly reports a good and prosperous field at Shenandoah, Ia.

Rev. C. L. Hill reports the same in Janesville, Minn.

Rev. J. M. Hinds is located at Julesburg, Colo.

Rev. O. E. Maurer, of Great Barrington, Mass., reports progress all along the line, in Bible study, Boys Club and in the mid-week service.

Rev. R. O. Miller is pastor of Church of Christ, at Fort Wayne, Ind. He was married to Miss Laura Belle Crump, of Dravosburg, Pa., on June 19th.

Rev. T. E. Nugent was last heard of as doing good work at Meriden, Conn.

A. D. Ohol of Rahm Bombay Pres, India, writes of the "Great unfinished task." He is traveling Y. M. C. A. secretary for W. India.

Rev. J. N. Pierce is pastor of the Church of the Puritans in Brooklyn. Address 689 Greene Ave.

Rev. L. C. Porter is located at Fung Chou, China, and is instructor in psychology and ethics in the North China Union College.

Rev. H. O. Pritchard is at Bethany, Neb. He is there the pastor of the University Church of Cotner University and holds the chair of debating. The corner stone of the church was recently laid.

Rev. W. A. Rowell is pastor of the First Congregational Church at Beloit, Wis.

Rev. J. A. Scheuerle is pastor of the Congregational Church at Hartford, Vt. He is registrar of the Windsor County conference.

Rev. R. S. Smith still continues in the active work of assisting Dr. Bradford at the First Congregational Church of Montclair, N. J.

Rev. S. A. Stewart writes of the joy of conducting a Bible class of 150 young men in Kobe, Japan.

Rev. B. P. Tyler is assistant pastor at the Church of the Redeemer, Morristown, N. J.

1908—The following is the whereabouts of the men of this class:

Robert Bell is assistant at St. Paul's Church, New Haven, Conn.

H. G. Connolly is pastor at Avon, Conn.

J. L. Dickson is pastor at Madison, Conn., and is also doing graduate work in the School this year.

Harry Grimes is at Windham, Conn. He was recentiy married to Miss Nellie Jean Martin, of Madison, Wisconsin.

IMPORTANT NEW BOOKS

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Arthur Jones is pastor of the Friends Church at Winthrop, Me.

D. W. Kurtz is Dwight Fellow in Germany; his address is Alexander Strasse 22III Leipsic, Germany.

T. B. Lathrop is pastor of the Congregational Church at Plymouth. He was recently married to Miss Blanche Mullen, of Academy, S. Dak.

J. L. Maddox is back for Graduate studies.

R. B. McCord's latest address was Lamro, S. D.

P. E. Mathias is pastor of the King's Highway Church, at Bridgeport, Conn.

H. MacM. Richard is pastor at Springdale, Conn.

A. E. Shattuck is pastor at Bound Brook, N. J.

T. A. Williams is pastor at Milton, Conn., Prof. Curtis preached his ordination sermon.

B. F. Wyland was recently installed and ordained at Sherman, Conn. Sermon by Rev. M. C. Burton. Prof. Curtis gave the address to the people.

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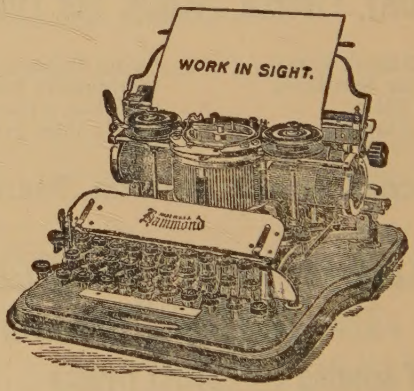

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